

KOREA MISSION FIELD.

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A School Exhibition.

BY MISS MARGIE S. BAKER.

The day Miss Barrett had set for her school exhibition was a beautiful Friday in the latter part of May. We arrived at the school just as the girls were marching in. Very nice and clean they looked in their white jackets and skirts of different shades of pink, such a contrast to

to sit on. About the walls of the rooms were hung specimens of work done by the girls during the year. It was very good in execution and would have done credit to the pupils of any school. Maps carefully drawn with the lead-pencil or with the Korean brush-pen, examples in arithmetic, both simple and advanced, dictation exercises in the native character, and specimens of Chinese character



the multitudes of unkempt children one passes all along the streets.

Three rooms were used: in one were the Korean ladies who had been invited, seated according to their custom on the floor; in another the foreigners took places; while the third, into which both the others opened, was occupied by the scholars. Mats, made of straw in circular form about two feet broad were placed at regular intervals for the girls

writing, all testified to the exceeding thoroughness of the work done. Among the articles displayed were a baby's dress, two knitted sweaters, and a Battenberg collar and cuffs.

The exercises were opened by a song by the school, one of the girls accompanying on the organ. After this several passages of Scripture were recited in unison, another song was sung, and classes stood up in turn and recited different

tables of time, distance, weight, and measure. They evidently knew them very well, to judge from the rapidity with which they rattled them off. Recitations in geography and grammar followed. After several more songs Miss Wambold led the school in a series of calisthenic exercises. One of the girls then played a solo on the organ, a visitor made a few remarks to the parents and guests on the benefit of education for girls, and a last song was sung together. At its close they all marched out, and tea was served to the guests.

It is a sign of this changing period in Korea that this year, for the first time, the school exhibition has been attended by not a few ladies of high rank and wealth among the native community—a class who formerly never went out of their homes by daylight.

A Royal School.

BY MRS. M. F. SCRANTON.

I have recently become actively interested in the school in the northern part of the city established by Lady Om. In the past we have not looked to her for help along educational lines. She now says of herself "During the past twelve years I have had much power. I have done many things without ever wishing to do anything for schools. But God has changed my heart, and now this is a work I greatly desire to do."

His Majesty the Emperor has given a building, which Lady Om, out of her own private income, is fitting up for the school. New dormitories and other necessary buildings are being erected. Fifty pupils are already in attendance. Those entering the school are required to provide their own clothes and bedding, but are cared for in every other particular. Our Mrs. Mary Whang, one of Ewa's first pupils, has been placed in charge of the school, and thus far appears to be giving entire satisfaction. I give to this

school two mornings in the week, but am hoping that some one younger, who has had more recent training along the required lines, will soon take my place. Mrs. Miller also is helping the new enterprise by giving instruction in music.

The school name, assigned and sent (gorgeously framed) by the Emperor, is Tjin Myeng Ye Hak Kyo (Progressive Enlightenment School). I hope we shall be able to live up to our profession.

Evangelistic Work of Chung Chung Province.

BY MRS. R. A. SHARP.

How little did I dream as we separated last year that my dear husband would be called to give his report to the heavenly conference e'er we should convene again. "God's ways are not our ways neither are his thoughts our thoughts," and although He has sorely afflicted me yet will I strive more earnestly to do the work He has for me, trying in my thought for others to forget my own great sorrow, realizing "the farewell is behind and the welcome before."

We might say "what a discouraging year," but we know out of all our troubles and losses God will, in some way, bring good, so we will trust and not be afraid.

Owing to the building of our home we were not able to travel much last year, so our efforts were confined to Kong Ju and the house.

We were not able to get a contractor for the money allowed us, so put the house up by day labor. This meant the work must have a constant oversight. We lived all summer in a little Korean house having two stoves with a fire between them for a cookstove, and our bedroom was so low that we could not stand up straight without endangering our heads, but we were happy with all the inconveniences, knowing we soon would have comfortable quarters.

Everything that went into the house was made on the place, even the bricks were burned there, and almost every piece of timber and brick went in under our supervision. Mr. Sharp rode for miles hunting timber, once being almost drowned in crossing a rapid flowing stream on his little horse "Dick." Sometimes he would come home drenched from the rains and bespattered with mud until one would hardly know the color of his clothes.

We cut most of the glass for the windows and set it all, did all the painting, oiling, and varnishing. In November we moved in and God let us enjoy our home together just four months: then He took my husband to that brighter home which He has these many years been preparing for him and left me more than ever to realize that "here we have no continuing city."

Almost all summer I had four classes a week with the women besides my Sunday School class

On Friday afternoons we studied the stories of the Bible and had many good times together. After I had finished the Old Testament I reviewed them and then gave an oral examination. They all answered well with the exception of one woman who, when asked who Noah was, replied, "Abraham's wife."

Another woman said when studying about Jonah "I heard a sermon preached about him once but could not understand it, now I understand."

Let us pray that in the absence of a teacher they may not forget all they have learned.

My Sunday afternoon class was especially interesting. All summer we had good attendance. We always had prayer and testimony after I had tried to give them a little food for thought. We had many a blessed season together and the Lord refreshed our waiting souls.

In the fall when Mr. Sharp felt he

must be out looking after the numerous little groups, it was found necessary for me to remain at home to attend to the finishing up of the house, and to see that the men who were continually coming were supplied with books.

There was scarcely a day that we did not have some one inquiring the way of Life, and some days we had hardly a chance to get anything to eat.

Our home was of great interest to all. Sometimes we would have crowds to see the "wonderful house" It was very amusing to listen to them as they would go from one room to another. Some would say "Moksa you have nothing to go to heaven for," others "We are like pigs to live as we do, how clean everything is here," and again "Well if this is not enough to take your breath away." And so it showed us that they appreciated the difference between filth and cleanliness and also how meager was their conception of the glories and beauties of the heavenly land.

In February while Mr. Sharp was traveling over the newest of our work I went to hold a study class for the women in one of our large centers 100 *li* east of Kong Ju. Miss Miller had expected to hold this class but owing to sickness was unable to go.

We had a profitable five days together and I believe they were greatly strengthened.

A little boy who came to the church and learned about the loving Savior went home, told his father and mother, and tried to get them to believe. At first they were not inclined to listen, but finally said they would think about it. After I went there the mother came to the class and decided to follow Christ. The father also, through the earnestness of the child, made up his mind about this time. So the parents were brought to Christ through their little boy. "A little child shall lead them."

I was on my way from this class to hold another 140 *li* south when Mr. Sharp sent for me saying he was ill and I had better go to Nolmi by way of Kong Ju. How little I thought that morning as I urged my steed on through the drizzling rain that in less than two weeks I should be left alone.

I found on arriving home my husband much sicker than he had indicated in his note, but did not think it so serious.

I sent early next morning for Dr. Scranton and then came days of praying, watching, and waiting. Once we despaired his life, then felt God had given him back to us, but it was only for a little season, for one week from that night his spirit took its flight and he was at rest. How sweet it must have seemed after the weary days of suffering. I know there must have been rejoicing in heaven as he entered to his reward.

After we had laid his form in a beautiful little spot overlooking the city, and near the place we had called "home," I came to Seoul for a change and rest. How gladly would I have stayed and gone on with my work, but it was not thought wise.

On April 8th, in company with Misses Miller and Marker, I returned for three weeks to pack up preparatory to going home. While there I assisted in a class which Miss Miller was holding for the women. One woman was made to see through Miss Miller's teaching, that she was sinning in keeping a little slave girl, so she brought the deeds to the church and publicly announced the child's freedom. I feel, if no more good was done through the class than that, it was a great deal.

We all greatly appreciated Miss Miller both in Kong Ju and Nolmi. Her love and earnestness won the hearts of all.

The last day of April I had to leave the place that has grown so dear to my heart, and especially so now that the one who

has been the sharer in all my joys and sorrows, pleasures and trials, is sleeping there until the last trump shall sound.

The Christians came with me across the river and there we stood and wept out our farewell. Oh! that the dear friends in the homeland could have seen that group of weeping Christians. I am sure their hearts would be stirred to send us help. Does nobody see, does nobody care for the great work God has given to us? Is there no one who will go into the great white field? Is there no one who will send? It is not for more souls we need pray, but that we may have teachers to guide those God has already given us. Let us awake to our privileges and press forward to the battle's front.

I wish we could take you for a trip over this great work that has been left without a shepherd. I am sure we would hear voices saying "Here am I Lord, send me, send me." We are greatly in need of a ladies' home and two workers for Kong Ju. The work is immense and the burdens far too great for one to carry alone.

My Biblewomen are all doing good work. One has only been employed a short time. She is very faithful, never thinking of herself, but always of others, striving to tell the simple Gospel story to all who will listen. She said, as she came with me on my way to the station, "I thought I was going to travel with you this year, but you are going away and we are left alone." I am so glad they are not left alone, though they feel they are, for I know the loving Shepherd is watching over and will care for them.

Josephia has a group of about twenty villages to which she travels besides the work 100 *li* northeast which is under her care. From her reports, and what Mr. Sharp saw when he was holding his quarterly conferences, she has done very satisfactory work. It has not been all smooth sailing, for last fall while travel-

ing she fell into the hands of robbers who took all her money, destroyed her books, and then beat her. Having no money with which to buy her rice, and being badly bruised from the beating, she was compelled to return home.

I have not visited her work for over a year. I was expecting to hold a class at her home in March, but owing to my dear husband's sudden illness and death have been unable to get there.

Josephine, the Kong Ju Biblewoman, has been doing double work, mornings teaching a day school and afternoons visiting the homes of the Christians, exhorting them to follow Christ more closely, and often entering the heathen homes trying to persuade them to join our ranks and fight for King Jesus. Since I have been away she has taken some of my work.

The day school has not been as large as I would wish to see it, though I am not discouraged, for I believe we will have a large school there yet. The average attendance now is only about twelve, but there are among them some of the dearest, brightest little girls I have seen in Korea. I hope we may soon have a regular day school teacher.

We have there a boys' school of over thirty five. Last fall and summer I taught them singing, and at the Christmas entertainment we were proud of them. Our school teacher, Yun Sung Yul, deserves a word of mention. Up to the time of Mr. Sharp's death he had charge of the school and the Kong Ju church, and was also obliged to meet all the men who came in from the surrounding country. His burdens have been far too great for one so young, but he has borne them cheerfully. One day before I came away we were talking about Mr. Sharp, and he said "I feel when I am preaching that he is standing right beside me, helping me;" and so perhaps by his spirit's presence he will help us more

than when he was among us in the flesh.

For the last few weeks I have taken the Wednesday morning meeting for Mrs. Scranton. I have been blessed in my efforts to help others and trust my Korean sisters have also received some blessing.

That the Lord will especially bless Cheung Chung province this year and send the right ones there to take up the work is my earnest prayer.

Dentistry in Korea.

BY DR. D. E. HAHN.

I believe I have the honor of being the first European resident dental surgeon in Korea and the first missionary dentist. The idea of coming to Korea as a missionary dental surgeon was suggested to me in 1904 while on my way to China. While in China it was my pleasure to visit several of our mission stations, where I also found there was great need for a missionary dentist. The regular fees for dental services were far beyond what the missionaries could pay. The result was that many had poor health, due in many instances to poor masticating organs. I became fully persuaded that there was a great work to be done in my profession among the missionaries, and in due time God opened the way for me to come to Korea.

My work during the past five months has not been alone confined to the dispensary. I have held clinics at the Severance Hospital, the Ewa School, the Church of England Orphanage, and assisted Dr. Wells at Pyeng Yang in several operations and Dr. Follwell in medical work. Free clinics were held weekly at the dispensary and my work has been of a very interesting character.

From what I can learn there is not a native dental surgeon in all Korea. Think of a nation of twelve millions of people and not a dentist of their own national-

ty. The question has been asked time and again, Is it because the Koreans have such good teeth that there is no need for dentistry? No, not at all. It is true, the Koreans have good teeth, but all are not exempt from the destructive work of bacteria. Some so-called dental work is done, such as, that a man will extract a tooth from his wife or children by means of gas pliers. I have heard of a special cure which some of the Koreans have for toothache. We know that the Koreans use salt as a substitute for tooth powder. But salt alone, according to their theory will not cure toothache; so the necessary medicine is found in a dead rat. The rat is covered with salt, and when anyone suffers from toothache salt is taken from the rat and rubbed on the affected member.

We have young men in our church who, I believe, would make good dentists. I am in Korea to help worthy young men to obtain a profession. It is a thought for consideration as to the advisability of a dental course in connection with our educational work.

Kangwha.

[BY REV. E. M. CABLE.]

The work here has made a healthy growth in numbers and spirituality. A great many came into the church just as the old empire was passing from Korean tutelage into the firm and avaricious grip of the island kingdom; their hope being to secure prestige, and in some cases foreign intervention against their enemies, and, failing to secure this, they have fallen away. Others, becoming disheartened over the political condition, have drifted from the church into a state of neglect and unconcern, and in some instances some are uniting themselves with societies which are being organized for the sole purpose of opposing the church. Those in the church who have successfully weathered the political storm have been

strengthened by the trying ordeal and are taking a greater interest in the church and matters pertaining to the spiritual kingdom. All this bespeaks a stronger and more rugged church.

During the year there has been a deeper interest manifest for study and church literature. I have put more Christian literature and scientific books in the hands of my people than at any previous time. The Class Leaders are now compelled to take up regular courses of study and pass examinations in the same. At first I met with considerable opposition in getting this plan into operation, but the people are beginning to understand that to be a Class Leader requires something more than merely assuming the name and appointment. The looking after this part of the work will necessarily have to be committed to the local preachers in charge of the circuits, as it should be. In the examinations of the Class Leaders this spring there were some interesting developments. One man not only understood what he had studied, but could repeat the Gospel of Luke, the book of Acts, and the second chapter of the Discipline.

The island of Kangwha is divided into two circuits with three large quarterly conferences. One circuit is in charge of the local preacher, Hong Seung-ha, and the other of Kim Kyeng-il. Both of these brethren have been loyal to the church during the past year, sometimes taking the part of the church and the missionary when all the rest were opposed to them. They have been in labors many and trials oft, and have proved themselves worthy of the confidence reposed in them.

The question of self-support has been agitated throughout the year, and, while not as much has been accomplished as I could have desired, a large gain has been made over the preceding year. The brethren have helped to pay the salaries

of both the local preachers. Two hundred and twenty-eight yen was collected for self-support, and the total collections over last year show a net gain of two hundred and thirty-eight yen. If we could supply the work with the grade of preachers the churches demand, their salaries would be forthcoming.

Two new church buildings have been erected during the year and others are now being contemplated. One building, which was erected just previous to the last quarterly conference, came up for consideration in the conference, when the question was asked, "How much money has been raised for church buildings and repairs?" The reply from the brethren of the church in question was "Moksa (pastor), no money has been raised, we just built the church." "But," said I, "how can you build a church with out funds?" "Well, we had no money, so the brethren from the other churches came to our aid, some bringing wood, and straw for thatching, others rice, grain, etc., which were turned into the building one way or another until we had supplies enough to erect the building, and then they all united and put up the church; so that we actually constructed it without any money." It was with some little reasoning that I could persuade them that the church actually cost money.

The Need at Kwangju.

BY REV. J. F. PRESTON.

The past nine months have been the busiest and best in the history of this station. The work in our South Chulla province has continued to grow by leaps and bounds, showing an increase of two fold over last year and four fold over the year preceding that, thus justifying the wisdom of opening Kwangju station. We have already reached a stage anticipated, when we are compelled to ignore inviting opportunities for planting the Gospel

in unoccupied districts, to say nothing of aggressive itinerating, and we tremble for the outcome unless help reaches us speedily. Since last Annual Meeting not one of our number has seen the other's district or work or been able to help in a single service or local class, all because we have all been overwhelmed with work especially assigned to us individually. On account of these conditions we again make a loud and imperative call for two evangelists and a single lady AT ONCE.

The local work has been very much hampered for lack of a house of worship till recently, when the native Christians procured a beautiful site and contributed about forty dollars towards the erection of the church. This has just been completed. It stands in the most desirable part of the city. On an adjoining lot we have put up a book and reception room, where we have on sale a good supply of Christian literature. In consequence, the prospects for a rapid development of the local work are bright.

Dr. Nolan has conducted the medical part of the work, and the happy results, both from an evangelistic and a medical standpoint, attest his skill and the importance of this valuable adjunct of missions. The local clinic was formally opened on the 20th of last November. At first the natives regarded it with dignified reserve; but only a very short time had elapsed before the doctor gained a place in their confidence. Then their skepticism began to disappear, and the number of attendants increased until finally the clinic was crowded, presenting a daily picture of faces upon which sorrow, disease, and physical anguish had chiseled their murderous imprint—the lame, blind, deformed, and in general a mass of humanity suffering from all manner of disease coming to a Christian dispensary to be healed. Their troubles were cared for to the limit of the facili-

ties, and with it all the evangelistic feature was emphasized, making the institution teach Christ and point sorrowing souls to the Great Physician.

The medical work has been interesting because of its being the pioneering effort in this section and its rapidly growing popularity. There is scarcely a hamlet within the distance of seventy miles that has not furnished its complement of diseased, and many patients have come from more distant points and from the many islands which nestle around the south of the peninsula—all of which furnishes additional reasons for optimism regarding the future.

The rapid development of the work in all three of our country circuits is almost beyond our fondest hopes of a few years ago. We cannot but thank God and rejoice for all that He is doing among this people, and lay upon the hearts of the home Christians the duty and privilege of sending us the reinforcements so sorely needed.

The Day Schools of Pyeng Yang District.

BY REV. J. Z. MOORE.

Our Christian day schools have made a marked increase during the year. This to me is one proof of the stability and genuineness of our work, for where true Christianity goes the school with its enlightenment and knowledge must follow. I consider the establishment of these day schools as only next in importance to that of the church itself. This is a field of amazing richness, the cultivation of which has only just begun. The children of today are the church of tomorrow, and to get these boys and girls is to already have the men and women. One of the saddest comments on our twenty years of work in Korea is our unpreparedness to meet the amazing opportunity that confronts us along this line.

The only ambition of the Korean of yesterday was to find the foot prints of his forefathers and place his own therein; but now he wants to make some prints of his own. The Korean of yesterday gave all his money, time, and devotion to his ancestors; today he has awakened to the fact that the dead must bury their dead, and that the devotion of the living must be given to life. One of the texts I have preached from that has been listened to with the most eager interest is "Forget your ancestors and remember your children."

So the door to the hearts and lives of the children is wide open to us. I do not hesitate to say that, if I had a trained Christian teacher for each church, we could have practically all the boys, both Christian and non-Christian, on my work in our schools. At Il Sang Ni there were village schools in two villages on either side of a hill. On top of that hill we had a church. Beside it we built a school and now have thirty-five boys, while the heathen schools on either side are practically out of existence. At Sam Wha we started a school in a three kan building. It was soon filled so full that they refused to admit more pupils. In that town was a heathen school, taught by a man educated in Seoul, and after our school started he went to the magistrate and demanded pupils for his school.

Into this field of great promise we must enter with more system and determination than we have heretofore. Our crying need is the training of teachers. We have many young men eager to fit themselves for such work.

No Need to Seek an Audience.

BY REV. W. F. BULL.

Near the end of October I started for a month's trip into new territory. I had our cook along with me to look after the little donkey that was loaded down with my cot, bedding, and a month's supply

of food. I had my helper and the church's evangelist too as the preaching force, and a pack coolie, heavily loaded with books and tracts. We crossed over the river into Chung Cheng province and proceeded leisurely northward through the magistracies lying along the coast. We made only short stages, ten, twelve, and fifteen miles a day, preaching at the villages, inns, market places, and to individuals along the way. We made a special effort to follow up the markets, where we had large audiences and sold a good number of books. We made the magistracies our stopping places, and at each of these also we had good audiences. We found the country in a very ready condition and people everywhere who seemed simply waiting for an invitation to come into the church, and as never before ready to buy books and to listen to the preached Word. We found the country full of groups of unbelievers, meeting in the name of the Y. M. C. A., and desiring to be officially connected with the church, but not to be Christians. We had also a larger number of enquirers to seek us than ever before. It was not necessary to go out to seek an audience. All that we had to do was to stay quietly in our rooms at the inns and we would have a constant succession of inquirers coming to us. We often could not get the rest we needed on account of the large number of inquirers. On one occasion, after we had put out the light and retired for the night, three young men of prominent families of the official class came to our room door and asked, if we were not asleep, that we would let them come in, for they had heard that we were there and had come from a neighboring village three miles away to inquire about the Gospel. We got up, made a light, and talked to them until quite late. They seemed much interested, and when they went away bought some books.

On this trip we reached Tang Jin, about one hundred miles directly north of Kunsan. On our return trip we went further inland and came down through a different tier of counties.

On March first I left home for another round of the churches and visited a number of new groups for the first time. I was out for two weeks on this trip, and was greatly encouraged by finding a still greater increase in interest in the church. This was specially so among the higher class, and in many cases among the very highest. One group has been meeting in the home of an ex-member of the King's Cabinet, and a large number of prominent men of the official class have expressed an interest in the church. The prefect of Imchen county has attended church at Wang Kol, and on his request and the request of a number of others living at the county seat, we have established a meeting place there. For want of a suitable room in which to meet, they have been meeting in one of the government buildings, but were planning to get a church building at once.

Yun-Mot-Kol Church.

BY REV. W. D. REYNOLDS.

Since Dr. Gale's departure on furlough I have had charge of his interesting, growing congregation—the largest in Seoul. The last Sabbath before leaving Dr. Gale baptized forty adults and several children. In order to get acquainted as soon as possible and promote sociability and "love of the brethren," I have hit upon the plan of inviting forty members of the congregation at a time to my house on Friday and Saturday evenings of every week. Each person's name is written in large characters on a strip of paper and pinned on his coat as he enters the room. In this way everybody knows at a glance who everybody

else is, and I am helped to unite faces and names—a difficult task in a congregation of between five and six hundred people. After greetings and desultory chat, I show the stereopticon miscellaneous views, followed by the Life of Christ. A piece of cake and a cup of tea for each and a half hour's friendly mixing up closes the evening. I have not only greatly enjoyed the occasions myself, but have reaped unlooked for results in the hearty appreciation and goodwill manifested in return.

The building used for worship has been enlarged several times, until it has reached its limit of expansion. An excellent lot for a new church has just been secured on a spur of the hill on which the new boys' school stands. Among the new members are several men of rank and means, so that we have good hopes of raising the necessary funds for the erection of a comfortable and commodious building.

A Christian Concubine.

BY MRS. H. MILLER.

In February Mr. Miller and I spent a pleasant week with Mr. and Mrs. Sharp in Kongju teaching in their class for helpers. In all my country work I have never seen a group of women more wide awake and eager to learn than they were there. In the midst of such zeal and earnestness one comes across such problems as make you sick at heart, sometimes, not knowing how best to solve them. The very brightest woman in this group was the concubine of a petty official of the town. We were given their guest room during our stay in the town and had two or three calls from him, while I learned to know her pretty well. She is an earnest Christian, I believe, and was anxious to be baptized some time ago. So far as knowledge and works are

concerned, she was an acceptable candidate, but she had to be refused "the outward sign of that inward grace" for the sake of the church. She was bitterly disappointed and we must give her our sympathy in not being able to comprehend clearly as we see it, where the harm will come in. Would it not seem hard to some of us to be told that we could not be taken into church fellowship until death came into the home and took away a member of it? This poor young woman was told that until the older wife died and left her the legal one or she was left a widow she could not be admitted into the church unless she was willing to leave her husband, home, and children for Christ's sake.

How the Time is Occupied.

BY MRS. E. H. MILLER.

Since the schools began this fall I have had a class in each school in geography, the class in the Girls' School coming four days in the week, and that in the Boys' School five days each week. As this was very elementary work, it did not require hard study; but as I had to prepare the work for each class, there being no text-book that could be used, it did require a great deal of time, and most of my study with my teacher was in preparation for my classes.

Thursday afternoon of each week I have met the catechumen women of the church and spent an hour drilling them in a simple catechism. It was very pleasant work, for several of the women were bright and interesting. These brightest and most interesting ones were received into the church a week ago, and though I am glad for them that they were able to pass the examination for baptism, yet I'm sorry to lose them from the class.

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More and Yet More.

BY REV. C. E. KEARNS.

"The Acts of God in North Pyeng An Province" might well be the title of the fifth annual report of Syen Chyun station. Never has our work depended less on human agency or more on the power of God, and that power has been manifested in the almost doubling of our work. The absence of Mr. Whittemore and Mr. Ross throughout the year has thrown the bulk of the work on me and made adequate pastoral oversight impossible. Into this breach the Korean helpers have stepped, and it is due largely to their increased efficiency and to the absence of any special disturbing influence that we are able to report the most wonderful year in our history.

The enrollment in the local church is now 1435 and the average congregation about 1000, although five country groups were set off from the central church in February. Lack of accommodations has interfered with attendance and growth, but the new building is now under way. The laying of the corner stone and the fifth subscription to the building fund which followed were scenes not soon to be forgotten. Besides money subscriptions, men gave their watches, women gave their rings and ornaments, weeping because they had not more to give. Labor is being donated, and there is hardly a member but has made real sacrifice. The

total gifts from the Koreans now amount to Y2180 and the total cost of the building will be about Y5000.

As last year Dr. Sharrocks has been in charge of the men's Sunday School now enrolling 885, and Mrs. Kearns of the women's Sunday School enrolling 550. The ladies of the station each conduct several special classes for women per week. The church now takes the whole time of Elder Nyang, another helper having been put on for the country groups.

The great evangelistic movement which began about a year and a half ago has only gained strength as the months passed. A wonderful ingathering has been going on all over the province. Not a group but has grown, many have doubled, and eighteen strong new groups have been formed. Nor is this growth mere numbers only. The revival has meant a deepened spiritual life for the whole church. The helpers have been unable to meet the eager demand for Bible study classes; the amount of volunteer personal work cannot be estimated, but it is certain that the 3000 days reported last year were repeated many fold; the salaries of all helpers were increased and gifts for all purposes were spontaneous and abundant.

To sum up the year's growth briefly, our ten circuits have increased to thirteen, our 60 churches to 78, and the 6507 adherents reported last year have jumped to 11943, a gain of 83½%. There are 3121 baptized and 3020 catechumens on the roll. The number of adult baptisms for the year was 1164, catechumens received 2297. Of the 52 church buildings reported last year, 27 have been enlarged and 18 entirely new buildings were erected. Offerings increased from Y7830.63 to Y19542.46. For every dollar of Board funds used in native work the Korean church in our province gave this year \$8.01.

The following table shows the comparative growth since the station was opened, September, 1901:—

	Groups.	Communicants.	Baptized during year.	Catechumens.	Rec'd during year.	Adherents.
July 1902	44	677	267	1,340	696	3,429
July 1903	61	1,027	367	1,648	740	4,537
July 1904	57	1,265	310	1,792	536	5,119
July 1905	60	1,958	711	1,952	945	6,507
July 1906	78	3,121	1,164	3,020	2,297	11,943

Books are now sold from eight stores and by three travelling colporters. Total sales for the year were 44,008, including 3092 New Testaments (mostly Chinese) and 4048 hymn books. It has been impossible to supply the demand, and the scanty supply of Korean Testaments and hymn books has been a great misfortune. More than one third of our Christians have believed since the Testament went out of print and are now waiting anxiously for the long promised new edition.

The backbone of our work is the system of Chautauqua training classes. At present seven large district classes in as many centers are supplemented by local classes conducted by the helpers in each group. These classes combine the educational and conference features and train the Korean Christian in spiritual knowledge, church polity, and self government.

The Syen Chyen winter class, the largest so far ever held in Korea, enrolled 1,140 men in eight divisions. Our second largest class was at Eui Ju, enrolling about 500.

Like those for men, most of the women's classes are now too large to be handled by one person. Miss Chase and Miss Samuels have been together in six of the sixteen country classes. The largest of these enrolled 237. The Syen Chyun class was divided, the class for local women numbering 214 and that for country women 341. Altogether a total

of 2,602 women have been under foreign instruction this year.

A gradual improvement may be seen in the condition of women. They are eager for training and develop readily. In many places women's Sunday School classes are now taught by women instead of by men, as formerly. The opening of new girls' schools has led many to look forward to the teacher's profession.

There are now 45 boys' schools with 919 pupils and 11 girls' schools with 235 pupils in our province. All these are entirely supported by the Koreans.

Twenty-four young men from our province were in attendance at the Pyeng Yang Academy. An overwhelming demand for schools near at hand has arisen. In Eui Ju in response to strong pressure from the women, a four months session of advanced study for girls and women, enrolling about fifty students, was conducted by the local officers.

The movement for a men's academy in Eui Ju has now resulted in the gift of a building, suitable for about 100 students, and a present income, aside from tuitions, of ¥180.00 per month. A very competent Pyeng Yang graduate has been secured as native teacher and a summer session with thirty students is now in progress. A similar movement in Syen Chyen has produced pledges amounting to ¥60.00 per month. In both these places it is the strongly expressed hope of the Koreans that foreign superintendents be appointed by the Mission.

The educational problem has thus become acute with us and we feel strongly that both these schools which the Koreans so earnestly desire and are willing to support so liberally should be established and manned at once. This can be done at no cost to the Board save for salaries of missionaries, and both schools would be crowded with the flower of the young men of the church, if opened tomorrow.

Fourteen men from our territory attended the theological class in Pyeng Yang. Their circuits supported them liberally during the period of study. Eleven of them are already in active pastoral work in charge of circuits, and all give promise of great future usefulness in the ministry of the church.

Clippings.

Rev. W. D. Reynolds, Seoul: The special union revival services held in Seoul for two weeks last winter, and in some

churches three or four weeks, brought great blessings to the churches. Two of the largest churches were filled to overflowing night after night, and great interest was manifested. The effort was made to arouse the Christians to a deeper, fuller realization of spiritual things, rather than to bring in a lot of heathen before the members themselves were warmed up. Many and remarkable were the testimonies, confessions, and prayers of those whose hearts the Spirit touched, and when opportunity was given to profess faith numbers responded every night, most of them people who had known the facts of Christian doctrine a long time, but had never been converted. The number of these new converts was estimated at over four hundred, a wonderful work of grace for a hardened, heathen capital.

Miss E. E. Kestler, Kunsan: The first two weeks spent on the language were very encouraging, as I had learned to read, memorized a prayer, and felt that I was getting along beautifully. I even wondered why so many were expressing their sympathy for me in learning the language. But I did not have to wait long before learning why, for I had begun the study of the terrible verbs with all their confusing endings and forms. And now I am wondering, will I ever be able to learn what I at first thought was going to be so easy.

Rev. A. L. Becker, Iyeng Yang: The moral and spiritual influence is very strong, because there are no students at present in the Academy who are not Christians. The student prayer meetings are certainly the best testimony meetings that I ever attended in Korea. The students have developed a tender conscience. During the year several have come to me with tears in their eyes and confessed to having done wrong in some way. I can see a distinct spiritual advancement in nearly all our boys.

Rev. C. D. Morris, Yeng Pyen: A woman who lives in a village in Oonsan county had two slaves, mother and daughter, who, according to Korean law, were her chattels, to do as she pleased with. Although, after becoming a Christian, she was offered three hundred yen for the girl, she refused to sell her, but gave her her freedom, and later when she was married sent her away with gifts as if she had been her own daughter. The girl's mother was also given her freedom, but prefers to live with her former owner.

Rev. L. B. Tate, Chun-ju: The book selling has been quite good, we having sold from 8,000 to 10,000 tracts and portions of Scriptures in a year's time, besides giving away as many sheet tracts. I have also sold several hundred hymn-books. These tracts and Scriptures have been disposed of by myself, my helpers, or those I have recognized as leaders at various points. I could have sold many more by letting irresponsible parties have them to sell.

Rev. W. D. Reynolds, Seoul: Dr. Underwood's sickness and Dr. Gale's absence, by releasing me from the duty of attendance at sessions of the Board of Bible Translators, have made it possible for me to assist in the largest training class ever held in Seoul and to teach for a month in the embryonic Theological Seminary at Pyeng Yang. My subjects in the latter were Anthropology, Exegesis of John's Gospel, and rapid review of Joshua, Judges, Ruth, I. and II. Samuel. Football, introduced by Mr. Junkin, immediately bounded into great favor, and kept the students physically and mentally fit. The chief feature of the spring Field Day sports, witnessed by thousands of enthusiastic spectators, was the football match between the Academy and Theologues. So stubbornly was it contested, that neither side was able to

secure a goal. It was a pleasure to know and a privilege to teach the seven Seniors, fourteen Middlers, and twenty-nine Juniors who compose the school.

Rev. W. M. Junkin, Chun-ju: The son of the man whom Dr. Forsythe was visiting when so frightfully wounded by the robber band seems to be soundly converted. He preaches to everybody and has had a good deal of abuse to bear, both from Koreans and Japanese. Japanese policemen have objected to his preaching on the streets, while at the same time a Japanese gambler is allowed to draw as large a crowd as he desires and to fleece the people.

The incoming Japanese are making our work much harder. They assist natives to oppress other natives, beat our helpers sometimes, introduce bad whiskey sold by worse women, and are thus adding to the iniquity of the natives, that has ever been sufficient. They would make Corinth still more Corinthian.

Rev. C. D. Morris, Yeng Pyen: The reason for the outbreak of persecution at Sin Chang was the acceptance from the magistrate of an old dilapidated government building, to be used for a school. After the Christians had spent about one hundred and seventy yen in repairs and practically made it a new building, the heathen arose in a mob and demanded it back. Our people, wishing to avoid trouble, suffered the loss of all the money they had spent in repairs, and agreed to have nothing more to do with the building. But the mob were not content, and not only demanded the cost of the food for the hundreds who gathered, but later destroyed the home of one of our members. Much litigation followed, and at last settlement has been made by the leaders of the mob making part compensation for the property destroyed and agreeing to refund what they had forcibly taken from our people. The

heathen have turned the old building into a devil house, and it is a sore trial to our congregation to have a building that they have practically made new used for such a purpose.

Rev. W. B. Harrison, Kunsan: In listening to the testimonies of candidates for sessional examination I have often thought of those who ask "if the Koreans have real Christian experiences?" and the wish arises that they were present to hear for themselves. Verily the contest with Satan is real and fierce, even tragic.

A Great Scholar.

BY REV. C. S. DEMING.

Of what noted person do you think I am writing? It is not of a doctor or professor or bishop, but of a little girl five years old. She is not born in a rich home in a refined and civilized land, but is the daughter of a native worker in the heathen land of Korea. Her mother went to heaven about six months ago, and frequently this little girl has been heard to say to herself "O mother, why didn't you take me with you to heaven?" Perhaps this loss has made her more sober and studious than other little girls of her age. She loves to read her native language and sings many gospel songs well. She is studying Chinese characters and sometimes learns as many as seven in one day. She is a sweet little girl, and some time God will take her to be at home with with Him and her mother. But before God calls her we hope she will have lived a long and useful life and be an inspiration to many who live under much more favorable circumstances.

The Clocke Class for Blind Girls.

BY DR. ROSETTA S. HALL.

When our Pyeng Yang Day School was built, Mrs. Clocke of New York city,

whose blind brother makes her kin to all blind, gave sufficient to build a class room for Korean blind girls, and has ever since contributed yearly to the support of the class.

O Pong-nai, the first Korean girl to be taught to read with her fingers, is grown to womanhood now. She has made fine progress in Old Testament history, geography, and music during the year, though much of her time is spent in teaching the younger children how to read and write, and with the industrial work.

One of the new pupils is the daughter of a Christian woman in Whang Hai Do, a poor widow whose native friends are helping her out. This girl has a most patient and lovable disposition and has already made good progress in learning to read and knit. The other new boarder is from a village some 20 *li* away, and she has already been the means used of God for the conversion of her father and mother, who frequently walk the 20 *li* (7 miles) to attend church in Pyeng Yang. They are so anxious to have a Christian teacher visit their village to help them interest others, and I have arranged for Susan and Eunice to visit them this summer. Thus far, with the exception of one case only, our blind girls have been instrumental in leading their families to Christ.

There is such a change in Wae Sang-nai's home; her mother keeps herself and children clean and neat now; her father is much improved, more industrious, and last autumn gave up his drink habit for a long period. Since Rachel has moved into the city our Wae Sang cottage meeting is held in their home.

We have had a class of seven blind girls this year—three of whom live at their homes in the city, attending the school as day-pupils, and the four from a distance live in the Edith Margaret, going home for the summer vacation. Wae

Sang-nai, who next to Pong-nai has been longest with us, is of use in teaching the in-patients to commit Bible verses, and I have taught her to give massage. They all sweep floors, clean clam-shells for dispensing ointments, and do many other chores about the hospital. When we have baby in-patients there is nothing they like better than to help nurse them. I don't know but that we might even hope to have a trained nurse from the Blind Class some day!

In the industrial department the girls have knit many pairs of wristlets, mittens, and bed-room slippers, and have made a number of rings and pretty portiere, all of which find a ready sale. A great deal more could be accomplished if I but had more help.

I have found time to do very little teaching myself this year, and must thank Miss Robbins and her day-school teachers for helping me out; also especially Bessie Kim, who has most faithfully and successfully taught geography and instrumental music to Pong-nai and Wae Sang-nai and vocal music to the whole class. She and Dr. Pak translated one of Fanny Crosby's Christmas carols for the girls, which they played and sang with good effect at the church Christmas entertainment. A Korean man present was so pleased that he gave Pastor Yi quite a little sum of money to divide among the girls. At the memorial birthday party held annually for Korean girls of Edith Margaret's age the blind girls filled up the greater part of the program and among other hymns played and sang very sweetly "Safe in the arms of Jesus," another of Fanny Crosby's, translated for them by Dr. Pak and Bessie. At the funeral of one of the school girls they again sung this hymn. Last summer, I read to them the life of Fanny Crosby and they were so pleased and interested to learn about her.

Our object to make the blind girls of

Korea happy, useful members of Christian home circles instead of vile sorceresses, is being surely, if slowly, accomplished.

Korean Decadence.

BY REV. W. A. NORLE.

We read constantly articles written by uninformed writers who declare that Korea is a decadent nation. While I was at home on furlough in America the idea was constantly repeated. "There is hope" they say "only as the Koreans are compelled to obey the behest of another." Is this true? Let us institute a comparison.

The Korean church on the Pyeng Yang district is self-supporting and is doing missionary work. Outside the support of the missionary and his immediate helpers and an occasional subsidization of a day school with a few yen, the Korean church pays its own bills, its pastor's salary, builds its own schools and churches.

I have been for fourteen years a member of the Wyoming Conference, which occupies some of the thriftiest parts of the states of New York and Pennsylvania. On two districts of that conference there is a total of 64 charges. The Pyeng Yang city church during the past year contributed for all purposes, exclusive of large subscriptions for our future school building, yen 1915.43 in actual cash, which is equal to or more than was contributed for all purposes of 46 charges of those two districts, and only 18 charges gave more. In other words, the Pyeng Yang church has contributed for the support of the Gospel an amount in cash equal to the salary of a pastor, benevolent collections, and running expenses of the church of about seventy per cent of the churches in these two districts of the Wyoming Conference, with the difference that a laborer's

wages in Pennsylvania and New York are two dollars a day, and in Korea twenty-five cents a day. In the great majority of cases our people are very poor.

The world lauds the American people for their readiness to give their money to help philanthropic causes. We boast of it as a mark of civilization. But I stand ready with this and other facts to challenge any people, whether white, brown, yellow, or black, to show a better record than the Korean.

Some time ago the members of the Pyeng Yang church determined to make a canvas of the city to determine who were Christian and who might be added to that number. They did not pause in their work till the whole city, every house and every individual, had received an exhortation and an invitation. These several facts prove that in perseverance, self-denial, intelligent activity, and Christian fervor they are second to none.

The real spirit of Korean manhood is rapidly coming to the surface. The new spirit, almost startling in its vigor, is rapidly spreading to the non-Christian communities. With the latter it is a realization that there are great things in store for Korea, if she will secure them. With the Christians, they have learned the two great requisites for bearing responsibility—obedience and self-reliance. It means that the character of the Christian church is keeping pace with the increase in numbers.

Education at Chunju.

BY REV. W. M. JUNKIN.

We have had ups and downs in the school at Chunju this year, principally *downs*. Thirty scholars have been enrolled, half of whom have studied regularly. During the year we got hold of some promising boys from the city, sons

of adherents and of occasional attendants at church. But the Il Chin society sent to Japan, got a good teacher, and soon swept the field. Their school is so much better than ours that we could not say anything when the boys left us.

Dr. Moffett said to me recently "I have taken the liberty to advise your Secretary that he should send a college man out to get ready for school work in Chunju. I think your mission will make a mistake if you postpone this matter."

At present we are giving a primary course in Scripture, arithmetic, geography (secular and sacred), native and Chinese language studies. There is no possibility of other members of the station, with all their country work, assisting the school. The missionary in charge of the city work, with some country work to look after and occasionally a month or six weeks absence at theological classes, cannot do enough regular teaching to amount to much. So, unless some change is made, we cannot count on ever having a satisfactory school at Chunju, but can be sure that the majority of our boys will grow up with a smattering of knowledge that will put them at a great disadvantage, should they want to study medicine or for the ministry.

As instructed by the mission, I spent the month of April in Pyeng Yang, teaching Apostolic History to two classes and Church Discipline and Forms of Worship to another. There are fifty bright fellows in the budding Saminary, seven of whom will be licensed next fall and fourteen two years later. Our mission have only four students present, and should present the matter to others of our helpers. The majority of the students *are* helpers and of course it inconveniences the missionary to have them absent for three months; but they'll do much better work the other nine. Most, I think all of our helpers, are much in the fix of the missionaries, who have

preached out and need to go off somewhere and search something new out of the Old Story.

The Animal in the Cage.

BY MRS. C. D. MORRIS.

We could not stay long in any one place, as we had 350 miles to travel, so we tried to have a service or two and then pass on to the next Christians. After three days of travel, in a folded up position in my Korean chair, we neared Heui Chyun late in the evening. Mr. Morris fastened the curtains of my chair down tight, and I entered the village in a way no different from any Korean traveler; but, since the chair followed Mr. Morris, they knew that it must belong to him, and a curious crowd followed us into the church yard. I sat still in my chair until curtains were hung over all the doors of the room and then I stepped out and into the closed room. What a silence fell on that crowd as they beheld for an instant the strange wonderful sight of a foreign lady. Oh, that that silence had continued! I thought we should never get any supper. The doors were sliding doors and as fast as we could get them shut, they were pulled open, or holes punched in them, through which black eyes peered. Up would go the curtain here and, before we could get it down again, open would go another door, and before this was shut, up would go another curtain with a dozen or more curious faces gazing in, so it was a most lively struggle until we could get something to eat.

We told them to go into the church and they could see me in service, but curiosity could not wait. As quickly as possible, I took my place in the women's room of the church, which was soon packed with women full of their heathen curiosity. There was not one Christian woman there. Never was I more alone

than at that moment, with all those curious, wondering eyes turned with a steady gaze upon me. They did not hear a word of the evening service ; just simply sat and drank in to their heart's content this the first sight they had ever seen of anything beyond heathen filth and vileness. We had to put the lights out and retire in the dark to retire at all.

At the break of day they began to come—news spreads even faster in heathendom than in civilized lands. Those who had seen were anxious to see more, and they brought with them all their friends. The lady of the house seemed to take pride in the attraction she had to offer and did her part toward bringing in the multitudes. Finally, I made one of the greatest mistakes of my life by saying they might come in. Mr. Morris went out and they came in. The room filled and emptied, only to fill again, again, and again. For three hours I was questioned as no one can imagine who has not been questioned by heathen, and was handled from head to foot. I tried to talk to them of Christianity, but my remarks were not half so interesting as myself, and were only answered by more curious questions. They had never seen white skin, blue eyes, light hair, or anything else that was not Korean. My hair must be white with age ; I had never been in the sunlight, had never done anything ; my shoes and belt certainly must hurt. Did all Americans look like me ? etc., etc. It would not do to soil my lips with many of the questions they asked. Just remember who they were ; heathen women, of no name, unable to read, knowing absolutely nothing but heathen womanhood and heathen motherhood. Heui Chyun gave me a horror of gazing black eyes which I fear I shall never recover from. After three hours of the hardest experience I ever had, I fled away, more tired than

I can tell, not to see this distressing city again until we went in March with Miss Estey. Then, again, we suffered a while and fled. As we left this city and swung out into the country road, I lay back in my chair and gasped for breath. If it had done any good for Him, I was glad to have done it, but I felt that Heui Chyun would have to wait awhile before I attempted it again.

As, a day or so later, we neared the village of So Moo, I wondered what awaited me. All along the road we had been playing the animal-in-the-cage act and I was rather tired of it, but there were Christian women in So Moo and I had hope. As we came along beside the river, we saw them coming out to meet us. I noted that there was no look of curiosity on their faces, only one of great joy and welcome. I felt as though I were coming home after a struggle in the cold world. "Oh," they said, "you have suffered much to come to us. We are so grateful that you have come. We have wanted a teacher so much and now, that in God's grace you have come, we are so grateful to Him." They did everything in their power to make us comfortable and to show how truly glad they were. Not one curious question was asked ; not a finger was touched to my dress in curiosity. What made them so different from the Heui Chyun women ? They live even farther away from the world ; they, too, are ignorant ; they could not read ; they knew nothing of the outside world's customs and habits. But to them I was not a strange, foreign woman, but a teacher come to tell them more of the good news they had only just heard. They thought not so much of me as of what I represented, and, oh, it was wonderful and sweet to see the power that the knowledge of a God and Savior has on human beings. All they knew was : God lives, Jesus died for us, and now the Lady has come to teach us,

and they were so glad and happy. The knowledge of one fact had changed their characters, interests, and actions and had made them indeed, new creatures.

Another memorable day was our second trip to this place—Heui-Chyun. There is doubt if Barnum's circus ever caused the excitement at home that we did in that city. Miss Estey had the evening service on the night of our arrival—a large crowd, but not as attentive as we might wish, greeted us. What was the good of listening when they could see such a strange and wonderfully clothed being as the speaker? We stayed in Heui Chyun until the next afternoon when, believing that "He who fights and runs away will live to fight another day," we ladies, like two veritable Jonas, fled from the crowd and took to the mountains, where in a quiet little church, we spent a pleasant and profitable Sunday.

Many, many interesting incidents might be told of our experiences during the year, and of those who have become Christians. One woman up in So Moo has passed through endless persecutions because she believed, and finally her people threatened to break her limbs so that she could not travel to church. She bravely continued in her belief however, in spite of all their threats, and little by little others believed and, Christianity becoming a more common thing, she was finally let alone and is indeed a happy and faithful woman. On the morning Miss Estey left Too Mo Kol after that wonderful class there, she went with Mr. Kim to help destroy the devil worshiping things of an old woman who had finally decided to believe. She says "I could not but think as I saw the motley array of old rags, cloths, dishes, etc., which had formerly been used for worship, but were now consigned to the flames, that even Satan himself ought to rejoice over such a house cleaning."

Back at Ewa Haktang.

BY MISS J. O. PAINE.

When I reached Korea last December I realized I was facing conditions that had never before confronted us. The treaty with Japan had but recently been signed, and as I came again among a people whom I had learned to love and trust I found my first ministry was to be that of consolation. That the people were crushed and heart broken none can deny, but with the death came a new life, a real awakening, and I feel from the depth of my heart the Koreans will yet show the nations of the earth that they are worthy of consideration.

The first day I took my classes, soon after my return, the Eunmun teacher asked me to excuse my three o'clock class if they were a few minutes late, as they had a matter about which they were praying. After a few days I enquired of the girls what it was for which they prayed each day and they replied "We are praying for our country." Every day at the same time lessons stop and they spend a few moments in earnest prayer for their country. After the New Year's vacation, when one of the girls was telling me of the victories she had in her heart life and home life during her stay in a practically heathen home, she told me how they had allowed her to have prayer each day, and how at noon they had gathered together while she prayed for the country. We who know that God hears and answers prayer cannot but believe that He will hear the cry of this people as they humble their hearts before Him.

The great longing of the people now is for an education. I have not only realized this as I have come in contact with the people outside, but I have felt it in the school, and especially in my own class room. I have not felt that I was carrying a load each day as I have

taught my classes, but rather that we were working together, and they have kept pace with me in all I have been trying to do for them. An old Ewa student said to me only a few days ago "When I was in school we did not realize as the girls do now what a privilege it is to be able to study."

Six of the girls have been acting as pupil teachers and under the careful oversight of Mrs. Cho, our Eummun teacher, have done very satisfactory work. Miss Lewis has greatly helped the school by the time given and patience shown in her care for the industrial department. Our crying need is for suitable text books, and I am hoping Miss Frey and I may be able to give some time to translation work during the coming year.

That our Koreans are not only ready to take on, in order that they may become like other nations, but that they are willing to give up some of the old customs was manifest when one of our older girls was married last winter. As we have seen the tears roll down their cheeks when their hair and eyebrows were pulled out the day before the wedding we have rebelled in our hearts, and then when we have seen their faces painted so white that we could scarcely recognize them, and the red spots painted upon their forehead, cheeks, and lips, which reminded us of the circus clown, it has sometime been hard not to remonstrate; but when the women would exclaim in abated breath "How beautiful, how very beautiful!" we tried hard to think it was the Korean idea of orange blossoms and white veils. I hardly think I would have dared suggest a change in the wedding of this special bride, as she has a mother who would likely have something to say, had it not been for the groom, who had been a student in Japan for some years and so

had some ideas of his own. When he came and suggested that the amount of false hair, usually worn by a bride, be left off, as he did not like the looks of it, I ventured to suggest that it would be very good to dispense with the paint and powder too, as I disliked that. He heartily agreed to this and added another suggestion, to which I added some more, and by the time we had finished there was nothing left of the customs of centuries. It is not easy to talk with a prospective bride about her wedding, as that is a subject in which she is supposed to have no interest, but I called Delia to me and told her of my talk with the young man and of his desire and of mine and asked her if she would be willing to give up the old custom. She replied immediately "Have it according to your heart." Of course when it became known among the Koreans that a girl was to be married in this way there was very much talk, so much was said that on the day of the wedding the groom came and said that he was willing to go back to the old way if we thought best, but the bride did not see any reason for changing the plans. It was a church wedding and many came, and even those who had talked the most pronounced it one of the very prettiest weddings they had ever seen.

In closing this report I want to just mention the thing which has given me the greatest joy in these months of service since my return, and that is the real life in the Spirit which I have seen in the girls. I do not mean that they have all yielded their lives entirely to the Master, but that they are all learning of Him I feel very confident. I have known of some of the heart struggles, I have seen some of the victories, and I praise Him for the privilege of helping some of His little ones.